



Youth

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Ukrainian Catholic Youth Organization



Display of Ukrainian Handicrafts at U.C.Y. Tea in Regina.

Youth . . . The Golden Age of Opportunity

EDITORIAL

The absence of an editorial in the past several issues of YOUTH interrupted a regular feature of this magazine which was begun over four years ago. However, this was not due to the lack of anything to say. On the contrary, we had so many articles coming in that we felt we should give them preference in order to encourage a continuation of such welcome information.

Now it seems as if we're back where we started from. The articles coming in after Christmas has become a mere trickle. We realize, of course, that the major reason for this has been the serious delay in a regular monthly publication schedule. We know it must be very discouraging to you. It certainly is disheartening for us especially since things were beginning to look so well for the YOUTH. Consequently we feel that we should let you in on our problem. Last fall our numerous pleas for articles finally began to bring in results and we had enough material for three issues at one time. We were really pleased because we now felt that we were going to bring the magazine up to date and have it published at a set time every month. Then something happened to upset all of our plans. Our printers were unable to squeeze in the YOUTH because of other commitments and our publication was delayed from month to month much to our dismay and also much more damaging to the renewals as well as the acquisition of new subscribers. This was indeed disastrous and we can readily see the reason for the reluctance in subscribing to YOUTH. You, our present readers, had enough faith in us to continue with your subscriptions and to help us acquire a few new ones as well. Even then, this has been far from adequate and the initial enthusiasm of last fall has fizzled out.

However, in the past fifteen years of our precarious existence we can expect regular publication and not take a back seat to any other printing commitments. The fact that this issue is reaching you so soon after the February issue should be a very encouraging trend. Consequently we hope that you will resume we have survived one catastrophe after another. This just goes to prove that the U.C.Y. will not let their national organ die. There are several rays of hope which will enable us to make a terrific comeback, with your help of course.

In an effort to ensure more rapid publication we are introducing the new look for YOUTH. This magazine is printed on a small automatic offset press, and we have definitely been assured that your efforts to boost the YOUTH, to get new subscribers, and to renew your own copies.

Many of you may be dismayed by the fact the expiry date on your address has not been changed even though you may have renewed your subscription several months ago. Here again we have had printing problems and we hope that you will be patient just a little longer. We hope to remedy this situation soon.

Now we come to the problem of articles again. We are in desperate need of more as soon-as possible. Will you please help us. Perhaps you may copy the plan of the Saskatchewan U.C.Y. Most of the articles in this issue were written by U.C.Y. members in Saskatchewan. The articles were forwarded to the Diocesan headquarters and they in turn were sent to us. Our hats go off to the provincial U.C.Y. executive in Saskatoon. We would certainly like to hear from you again real soon

Although there are many more items we could mention we'll terminate this editorial with the brief outlook of the future. Despite our lack of regular publication the U.C.Y. in Alberta have been quite loyal in their support. Of noteworthy mention is the tremendous increase in the number of subscriptions from Saskatchewan. Percentage wise, this has been greater than the percent increase in the rest of Canada combined. Furthermore, the U.C.Y. in Saskatchewan have pledged to pay off their share of the YOUTH debt. We sincerely hope that they will continue to keep up with their good work and support for the YOUTH. Of considerable importance as well is the help from the Eastern Diocese of Toronto. The executive there has placed a monthly order for one hundred copies of YOUTH. This, we are given to understand, is just the beginning of a plan to get every U.C.Y. member to become a subscriber to our magazine.

With such outlooks the future indeed looks bright. Please help us to improve the YOUTH and to improve its financial status.

Is Our Life Like a Bridge

Life is like a suspension bridge across a deep gorge in which run streams of boiling water. The panoramic beauty on one side is almost the same as on the other side, where all born on one side, and all wish to cross to the other. The beginning of this bridge has a high railing on both sides presenting no possibility of falling off. This is youth. We are baptized in the name of the Father, the Son, and the Holy Ghost, thus given the grace of God. In this part of our life, we are protected by ignorance.

As we continue along our path, we are exposed to life and its evils. We absorb a means of obtaining a place in heaven or in hell. Right, now we are in the middle of this bridge. The railing is low and the wind is swaying the structure. These winds are not divinely made--they blow from one direction at a time. These man-made disturbances coming from all directions at all times threaten us, intellectually and spiritually by various present-day misleading philosophies. God has been taken out of life--he no longer exists in so-called society, and we are being exposed to the most un-Christian life possible. Stop, and look around you--give it a thought

and draw your own conclusions.

Today, mediocrity is our sin; satisfaction with the minimum in our spiritual order is our vice.

Pope Pius XI, in his Encyclical of December 31, 1929 "Christian Education of Youth": "Since education consists essentially in preparing man for what he must be and what he must do here on earth, in order to attain the sublime end for which he was created...It is clear that there can be no true education which is wholly directed to man's last end. There can be no ideally perfect education which is not Christian". Wellington confirmed this when he said: "Educate men without religion, and you make them but clever devils".

We have many of these partially educated men on this bridge, waiting for us to look the other way so they can drop us over the bridge into the boiling inferno of hell. If we look the other way, we are given that chance, for without Christ, all is vanity, all is emptiness, all is chaos. Vanity--the half-educated man, emptiness--the space between the bridge and the chaos which is hot confusion of down under. However, with Him, all is divine. We

have means to confront these distractions---Confession, the Holy Eucharist, the Sacraments, and most important of all, the Ten Commandments.

... we learn and practice Christianity, the railing gets higher until we finally get to the other side and enjoy the glories of God. The way is in Catholic Action, which is defined by our Holy Father as

Foolish Age...

For those in the worst age bracket -- 15 to 20. This is a very trying age for most of us. It's the time when no one understands you, and you understand no one. All of your ideas are labeled as "different". What's this younger generation coming to? But--let's not forget who is responsible for the place to which they are going. For someone to get some place, one must have a conception of what is to be expected when one gets there. Who gave them this realization? Someone did. Imagination only aided in expanding the glorification of this final outcome.

Blame no one for your mistakes, and your own improvement will increase at a rate that is uncommon in modern times. In today's world, everyone wants to find a cause for the disgrace of his fellow man. It's much

follows: "Catholic Action is the union of Catholic forces organized to assert, spread and defend the teachings of the Church in the life of the individual, the home and society as a whole, under the direction of the Holy See and the lead of the competent ecclesiastical authority."

From---'To Renew All Things in Christ.

simpler to degrade a neighbour than to improve one self, and thus obtain respect from individuals by whom one is surrounded.

What does cynicism get you, other than the name of "cynic". It sounds like something one couldn't swallow. Complete pessimism will lead to boredom. Expectation of enjoyment will not exist; exasperation will continue for as soon as something turns out better than expected, one will be looking for some disaster to occur which will ruin any joy that may have come from the newly acquired benefits.

Over optimism can also be confusing, as one will never be content with things as they happen. Disappointments will never cease and contentment will be at a minimum, while disappointment, at a maximum.

You can't win, so why try.

bule? Those are too dry. Besides they're so old--what can I possibly learn from them?

Every single one of these, booklets, dear Catholic youth, is full of vital information to help us in every walk of life. The fact that nobody bothers reading them doesn't make them useless. After all, right is right even if nobody does it.

The fact that your pamphlet rack is uninviting and drab-looking provides an opportunity for a project for your local. Go through the rack, remove some of the pamphlets, and put them away for awhile. Then exchange them for the ones that have been on the racks. The reappearance of a booklet even though an old one makes a change in the rack that catches a person's eye. In this way, you

will help promote reading of the pamphlets in your parish. The odds are ten to one that you yourself will find something of interest to read and benefit greatly by it. The reading requires no more than fifteen or twenty minutes. The information gained lasts a life time.

If your church has no pamphlet rack, ask your spiritual director to help your local to plan the setting up of one. The out put on funds will be very small since most of these booklets are available at ten or fifteen cents each. The return will be ten fold. We need well informed Catholic lay people. Let's start in the right direction by using our own initiative to increase our knowledge and understanding.

Meath Park, Sask. UCY

The Catholic Youth of Meath Park re-organized their U.C.Y. again on February 26, 1961. Elected to the executive were Ernest Adamko-President; Diane Semchuk-Vice President; Sylvia Sharyk-Secretary; Irene Hawryluk-Treasurer; Harry Romanchuk-Fifth member and Father B. Obaryanyk is our Spiritual Director.

The first few weeks were pretty busy for our club. We

had to get things started and it was pretty hard work. We now have about fifteen members.

Meetings are to be held every two weeks.

We're now making preparations to take in the Spring Frolic at Saskatoon. It should prove to be an exciting experience.

For the future we are planning a Social Night and Dance for April 21st. Then for May we are planning to have a bee

to make flowers for Mother's Day.

For each meeting we have our regular business meeting, a spiritual talk and then a social of games or dancing.

To all Youth Magazine readers we wish you all success. May God Bless You.

Sylvia Sharyk.
Corr. Sec.

Responsible Leadership

Perhaps no other form of governing system like democracy places so much emphasis and pays so much attention to the problem of rearing and developing responsible leaders of tomorrow. It is quite common to hear nowadays "What we need is better leadership!" It would not be amiss to say that the majority of our clubs, various organizations and higher institutions of learning are to a large extent preoccupied in some way with the problem of, so to speak, "producing" leaders.

One may ask, and rightly so, what are the required and salient qualities of a democratic leadership, since it is more than necessary that we distinguish between the essential and the accidental features exhibited by the leaders of today. There are several qualities, both of theoretical and practical nature - qualities which are innate or acquired by training that constitute a good and desired leadership. To be more practical

let us ask ourselves, what does Democratic Leadership mean?

"Leadership is a process whereby an individual directs, guides, influences or controls the thought, feeling or behaviour of other human beings toward a certain goal." J.R. Kidd.

This definition becomes more complex as we proceed to analyse it, for it involves a certain kind of relationship between the leader and those who are being led. It is not a simple human relationship but of special type because one is dealing with a rational creature in such a way that his freedom though subjected is not being violated or encroached upon by others. The last part of the definition refers to a goal and whether it is man's immediate or ultimate end it has to be considered through the prism of his true destiny for which he was created, namely, to return whence he came.

Leaders, then, for one, have certain physical characteristics of mystical properties - specific skills by which they are rec-

ognized and which fit them for leadership in the process of attaining a definite goal set forth by the leader and the followers. The essence of a democratic leadership consists in sharing in common certain undertaking, the responsibilities, the contributions and the achievement accomplished. Specific task of a leader is "How to release the creative talents of those with whom he works" and this obviously involves understanding, co-operation, resourcefulness and above all, integrity.

Leadership training is necessary today and, to a large extent, this is being done by liberal education but knowledge itself without a proper perspective of the community - its members - their destiny is detrimental and hence undesirable. Let us bear this fact in mind that training of leadership which denies man's true nature (composed of body and soul and destined to reach heaven) or when it fails to give equal and proportional attention to one's spiritual and physical needs, with the result that the necessary equilibrium is lost, we are then tampering with disaster and tragedy we are inviting anarchy into our lives and society.

We are far from the desire and wish to produce leaders in and wish to produce leaders in the form of self-created des-

pots. We have witnessed and experienced the effects of such leadership only too recently to forget. The global havoc and the present repercussions of the aftermath have left an indelible mark and still continue to wreck the minds of our leaders. Moreover, the undershed forces are at work stealthily undermining our cultural heritage and the tottering civilization. To repeat the same mistakes and blunders means to learn little from history, to make little if any progress remain stagnant, but more precisely it spells negation of what has been accomplished during centuries by many and by common efforts. Too many leaders of today lack true philosophy of life, principles which should be an outgrowth primarily of their interior, spiritual life, principles which should guide them and by which they should be able to judge the revelancy of things from the right perspective rather than from mere expediency and pragmatic, immediate gains. Many leaders occupy responsible positions for which they were neither prepared nor are they able to fulfil their offices as a result; hence their office is a torture rather than a blessing as far as they are concerned, while others remain on a horizontal plain - apathetic - far from being contented, while still others with apparent qualifications and these

are few, are barred from leadership.

The desired leadership, and of this we have to be more than conscious, will not emerge by our wishful thinking, by making "fiery" speeches to which we are accustomed on occasional gatherings and ill prepared youth rallies etc., and then remain passive indulging in platitudes and resting at ease - satisfied with the laurels of meagre accomplishments which by any measure of imagination is a far cry nevertheless from what could

have been accomplished in the same realm where possibilities are congenial and almost infinite.

Today, mediocrity is our sin; satisfaction with the minimum in the spiritual order is our vice. Responsible leadership calls for good and great men to become our leaders. Our sacred duty entrusted to us by God and society is to find them, and prepare them so that in time they may assume their responsibility in our society.

Michael Burtiak, BA, MA.

Youth Organizations

The organization of youth is not a new idea. The urge to get together, to form a group or community may be said to be almost a basic human instinct, indeed, gregariousness is a characteristic as old as mankind itself. All forms of human life, from the most primitive savage community to the most sophisticated civilization, depends upon the ability to organize, to work and to play together.

Through an outcome of the desire to "get together", the youth organizations of today are far more than casual gatherings. The modern youth organizations are breeding grounds for many future leaders of po-

litical and social life for they teach self-government, they develop leadership, promote ideas and put them to work.

Unpredictable in its possibilities is the influence of youth organizations and of its leaders. In the Nineteenth Century the Folk High School Movement, under the leadership of Grundtvig and Kold, awoke the whole of Denmark from spiritual, mental and economic sloth, so that in less than fifty years Denmark, from the being one of the most backward of European countries had begun to lead the world in economic methods and social experiments.

Much, then will be and is expected of youth organizations. The responsibility of training

That Coffee Break . . . Boon or Bane?

The coffee break: Boon or bane? The answer depends on both you and the boss.

That cup of hot coffee may "make" your morning. But it also may make you a time bandit in the eyes of your employer.

Career - conscious business women take heed.

One of the mildest mannered men I know, purchasing agent for a large corporation, once said to me: "The coffee break is the bane of our lives, and we don't know what to do about it. If you crack down on employees and forbid it, they simply quit. And at that point, you've just got them trained so they're earning their pay. You don't dare even limit the coffee break to, say, 20 minutes. The women spend 20 minutes first in the washroom primping for the social session, 20 minutes in the coffee shop and 20 minutes afterward repairing their faces. The men get talking in the coffee shop and wind up taking just as long as the girls. And the worst of it is, they won't take their coffee in shifts - they all go at one time so they can get together. This means that for almost an hour both morning and afternoon, the office is practically deserted and work is held up."

This may be an extreme example or exaggeration born of exasperation.

I myself love a midmorning cup of coffee - almost everybody does.

It's the abuses of the practice that are lowering work efficiency and driving employers up the wall.

A lot of employees have the attitude of the young man with the case of general fatigue who paid a visit to the psychiatrist.

The psychiatrist said, "Young man, try to stop work every midmorning and have a cup of coffee. It will cut your work in half for you." So the young man had two cups.

Can the coffee break be stamped out?

Almost no companies have succeeded in cutting it out altogether, but there are many that have learned to live with it in an effort to minimize lost time.

Of necessity, the attitude is changing from "How can we stop it?" to "How can we handle it?"

Some organizations have resorted to providing free coffee on the spot in an effort to keep employees on the job. Acceptance of the situation, however,

doesn't mean approval. It simply means giving in to the inevitable and irrevocable.

Some companies get caterers to bring the beverage to the work site. Some install their own cafeterias to cut down travel time. Some provide coffee brewing facilities in rest rooms. Some have had to install special coffee rooms. And others have installed coffee vending machines.

A system that has been found particularly good is the mobile coffee and tea canteen. Another way is to acknowledge the necessity for a coffee break, stipulate firm schedules for it, make them reasonably lenient but enforce them.

Factory workers usually have specified "rest periods." There is no reason why office workers shouldn't have a little time off, within reason. But the coffee or rest periods should be staggered, so that the office doesn't empty all at once, leaving phones ringing, customers waiting and managers biting their finger nails.

A manager can't very well shadow his secretary or stenographer out to the washroom, nor can he do this when she says she's off for her morning or afternoon coffee. But he can assess her reliability and poten-

tialities by the amount of time she takes in such breaks from routine. Keep that in mind.

One company succeeded in lowering interest in the coffee break by official encouragement. It urged employees to take short breaks to keep efficiency up. Another large company introduced a mobile canteen service, mornings only, at 9:30. After a three month trial, here are some of the employee comments:

"The entire atmosphere of the department has changed."

"Practice should be continued - everyone approves."

"I don't approve of second breakfasts, but this answers the problem."

"Everybody enjoys it - it is not abused - continue the custom."

"Has worked out much better than anticipated. Continue it by all means."

Here was a company that used its brains. It met the problem face to face, tackled it realistically, cut the coffee breaks from two to one only per day, lost no money and made each employee feel considered as an individual. The management is more than happy. Employees are off duty only 10 minutes. Telephones and desks are covered always.

Applicants for jobs and clients alike, waiting in the reception room, are permitted to participate at their own expence.

Some of the supervisors allow employees to gather at a neighboring desk to enjoy a sociable ten minutes, but phones and buzzers can still be heard.

And here's another facet of this particular plan:

Our grandfathers were happy and grateful to work a 10 hour day, six days a week, never ask for a break, be docked time lost through illness, and bring home a pittance in pay on Saturday night. But times have changed, and that's that.

The nature of the coffee break, and the reasons for it, vary greatly as between the factory floor, the large department and the "front office."

I have said in this series that the top executives secretary is, among other things a daytime hostess and public relations expert. When a client or colleague has come miles through rain, snow or heavy traffic for an appointment, what a wonderful gesture it is to be able to serve steaming coffee.

It will go a long way toward assuaging irritations and providing the informal, relaxed and

friendly atmosphere that helps put a deal over. This kind of coffee break could hardly be termed "wasted time."

The Quakers had a prayer that went something like this: "Lord, help us to change those things which can and should be changed and to accept those things which cannot be changed."

In this era of soft living and high salaries perhaps the exasperated employer might do worse than try out this philosophy.

From "A Secretary's Secrets" ---the success secrets of an award-winning Montreal secretary, Sheila A. Ward--printed in the Financial Post.

Going, Going, Gone.

A battered old car puffed up to the toll bridge, "That will be 50 cents," said the toll collector.

"Sold!" cried the driver and jumped out.

Obviously

"If you had \$6 in one pocket and \$9 in another what would you have?"

"Someone else's pants."



U.C.Y.O., VICTORIA, B.C.

A Good Project For a UCY CLUB

One can't get water from a dry well. This statement does not need clarification; it's quite obvious. Yet, I sometimes think that our Catholic young people have sadly overlooked the truth of this very statement. Most of us are in our late teens or early twenty's. That elementary catechism we learned during the summer when we were eight, nine, or ten has long since been forgotten. Literally, we are devoid of knowledge of our Catholic faith.

This is the time when whether we learn good Catholic principles and practices or not, de-

pends almost entirely on us. Our parents can no longer compel us to attend U.C.Y. on evenings when a religious topic is under discussion. Neither can they compel us to read good Catholic literature.

Yet, this, in a nut shell, provides one of the most vital answers to widening the horizon of our Catholic Knowledge -- the church pamphlet rack.

What do you mean, you might say? Surely our church doesn't have one.

Oh, you mean those yellowed, dog-eared books in the vesti-

youth in the proper use of leisure, of maintaining the school standard of training and of achievement, and of preparing opportunities of self-development in the future will mainly rest upon the broad shoulders of youth organizations. A full life does not depend upon book knowledge, but rather upon the

complete development of innate gifts and talents, and the recognition that the only real wealth worth striving for is character. To realize this is to make sense of life, and so long as youth organizations help their members to grasp and to hold tight this truth, they will more than justify their existence.



Guest at U.C.Y. Tea in Regina.

The Lost Weekend

January 21 marked our excursion to Saskatoon. 5:30 p.m. found many enthusiastic hockey fans stamping their "frozen" feet and clapping their nearly frozen hands as Yorkton and

St. Peter's and Paul's battled to a 6-3 victory in favor of Saskatoon. Supper consisted of a slice of bread and an inch of Swift's Kovbasa.

Seventy-five cents, a 'frosty' snowman and welcome signs

greeted us at the Frosty Frolics Dance at St. Peter's and Paul's. It was here that our President, Larry Koturbash on behalf of our club received the "sought after" hockey trophy.

We wonder what 15 1/2 year old Bernie did during the "Guess for yourself."

Sunday morning brought everyone (from various sections of the city where they found their own accomodations) for High Mass and Communion Breakfast. Rev. Sister O'Brien of the Sisters of Service, the guest speaker, very aptly gave words of wisdom on modern living -- "If your future wife can handle money, don't be stupid boys, let her do it!" (if you have it).

Prepare Now . . . Die Later

Quite a gruesome thought, isn't it? Do you often reflect on this idea -- when you just get a brand new party, dress girls? Or perhaps, boys, when you have just gotten your very own car -- with no parents to chide you not to use too much gas and be home early? Have you, at that moment, thought of the futility of all these worldly possessions in comparison to all eternity? Hardly, nor is it surprising, because so few of us do. Yet, is this the right attitude; is this the Catholic

Yorkton Bowling champs set St. Peter's and Paul's back in defeat on Sunday Afternoon.

After a "send-off" lunch of beans and bread, Yorktonites reluctantly turned for home and their first nourishing meal in two days.

In the midst of these activities, isolated incidents occurred. Emil Oucharek suddenly found his car minus brakes. Mike Zmud narrowly averted a smash-up and "honest" eye witnesses saw Merv Hrechka drive through several red lights, across a sidewalk and practically forced a Volkswagon off the 10th Avenue Bridge.

out look, to forget what we are here for? However, to some extent, we can hardly be blamed for our lack of consciousness, because it is indeed, a true statement of the times to say that people are living at a higher pace, that we truly seem to "have no time." Yet, there is a need for thinking on eternity, for taking stock of ourselves, for seeing just how far we have advanced toward that goal of eternal happiness. We need an opportunity to polish up those halos that have become sadly tarnished and soiled in our everyday life, which seem to truly have less and less time for God.

What is the answer for this crying need for solitude, away from television and lurid magazines, third-rate movies and blaring radios, suggestive advertisements and other very legitimate-looking traps of the devil? What will give us the stamina for resistance--of the devil, the world, and the flesh? The answer, I'm happy to say is beginning to be more widely made use of, judging from reports of various U.C.Y. locals -- and this is the annual retreat. Many locals have made this an annual affair. And well it should be. We need that week-end of recollection, of taking stock of ourselves. And believe me, no "big date" can be as big as the "date" when you enter eternal happiness. Why think about such far-off things, you say? Death is far off? This is a question to which neither you nor I know the answer. Death can approach us at any time; the hospitals have many young people, critically injured, who are saying -- "Not so soon -- I'm not ready to die." These retreats provide an important and vital answer to this problem. Those U.C.Y. groups who are centered in larger cities have an even greater opportunity; that of being able to spend entire week-ends in closed retreats. Many of our larger cities have retreat houses. Don't say those are for older people or nuns. This is the answer to a better Cath-

olic layman. And, with the great shortage of priests, one cannot overestimate the value of good Catholic lay people.

A Living Language

During the Christmas weekend, I had the privilege of attending the "OBNOVA" study conference in Saskatoon. One subject of poignant concern to us young Ukrainian Canadians considered at this conference was that of using a living language in our Church Liturgy.

Father Hodowany, a young outspoken Redemptorist from Roblin focused our attention on the subject. "We have," he stated, "not only a privilege but a right to use a living language in our Liturgy." His talk was that of authoritative, substantiation of this statement. Do we need to substitute the Old Slavonic in our liturgy with a living language; a language people of a given locale speak and understand?

In the vigorous discussions that followed the talk, this question was quickly dispensed with. The Church's responsibility is that of salvation of souls. The fulfillment of this contract cannot be retarded by the use of language that few people understand and no one uses. Of course, we need a liturgy in our

living language.

But quick agreement on the answer to this question was only the beginning. What is the living language for Ukrainians in Canada? This was the burning question!

To many, the only answer could be Ukrainian. They speak, read talk and understand Ukrainian fluently. To them it is a living language. Then too, there is the agreement that if we use anything else but Ukrainian, we stand the risk of losing our culture, traditions and heritage. All these are contraindications.

But there are Ukrainian Canadians who through no fault of their own are not fluent in the Ukrainian language. To them, Ukrainian is no more a living

language than is the present Old Slavonic or Latin. This does not mean however, that they are not interested in the Church, or that their salvation is unimportant.

Are they then to be deprived of a living participation in our liturgy? Are Christian truths to be obscured from them because of a language barrier?

For many years the answer will have to be a compromise between the two extremes. Let us remember, however, that our paramount objective in life is the salvation of souls; ours and our neighbors. Let any compromise be such to help fulfill this objective.

--- Larry Koturbash

